

THE LATTER-DAY SAINTS'
MILLENNIAL STAR

ESTABLISHED IN 1840

"Tithing is a law of God and the payment of tithing brings peace and joy to the Latter-day Saint who does it."—HEBER J. GRANT.

No. 49, Vol. 93

Thursday, December 3, 1931

Price One Penny

EVERY SOUL IS WORTHY HIS SUSTENANCE

PRESIDENT CHARLES W. NIBLEY

THIS is a wonderful gathering, wonderful from many angles, and from every point of view outstanding and remarkable.

I enjoy working in the ministry and always have done from my youth up. I have enjoyed working for the Church, but I must confess that of all the work I have to do and of all the duties I am called upon to perform I always approach this duty with fear and trembling. I pray that you will assist me with your faith and your sympathy, and that I may have the blessing of the Lord and the spirit of the Lord to season my remarks.

We have fallen upon strange times, as have been outlined by President Ivins, and the end is not yet. The distress of nations, not this nation alone, this people alone, but the distress of nations and the perplexity of nations is here now at the present time. There are signs about us that are ominous, in some ways almost terrible.

President Moyle, of the Eastern States Mission, yesterday pointed out to us some of the difficulties, some of the obvious reasons that go to show how dreadful, and ominous some of the signs of the times are. There is unemployment by the millions, men who would like to work, not the idler, but men who want to work and are able to work and can find no work.

Nearly one hundred and fifty years ago the great Scottish poet sang in a doleful refrain of this very condition in his day :

See yonder poor o'er-laboured wight,
So abject, mean and vile,
Who begs a brother of the earth
To give him leave to toil.
And see his lordly fellow-worm
The poor petition spurn ;
Unmindful, though a weeping wife
And helpless children mourn.

Then he passes on to say :

Man's inhumanity to man
Makes countless thousands mourn.

And so we have that condition to-day. Committees are appointed, and well appointed, in every state, and the very head of the nation, the president has appointed his committee, able men, the ablest men who can be found—good men, men who are desirous of the good of the people—to see if something cannot be done to mitigate these hard conditions. In our own state we have committees appointed by the governor and the mayor, and in small towns and villages of the country, committees are at work to see if they cannot help out in this present situation. The work of these committees is to see that those who have, give up and contribute to those who are in need. That is the sum and substance of it all.

ENGLAND'S NAVY

We have heard that labour organizations are rather threatening. We have heard of one of the most ominous signs of the time that has occurred in England. President Moyle, I think it was, said that the dole alone, in England, stands between that country and anarchy ; and one of the worst signs we have had in the last few weeks is a mutiny in the English navy. The chancellor of the exchequer, Philip Snowden, is paring down expenses, taxing to the last degree—twenty-five per cent. of all the income of the people, and large incomes taxed much higher than that—trying to make ends meet, trying to get enough to stabilize the English pound and carry on with the government, and everybody is making sacrifices. In doing this he pared down a little on the English navy's sailors' compensation, and the result was mutiny in the navy—in England's navy—something unheard of, unbelievable. Hardly can we conceive that such a thing would transpire. That does not have a good outlook for the future, because it has been the English navy that has done more for the world than anyone can imagine. From the days that the Armada of Spain came up the channel to overthrow England and take possession of the country in 1588, when Drake and Hawkins and a few of the bravest sailors and leaders ever known, came out to defend their country, and did defend it, and in the goodness of the Almighty a strong wind was sent to blow that Armada up the channel and help out the weak English contingent. The outcome of it was that the British navy from that day took possession of the seas, and from that day to this has held that possession. It made Elizabeth, who was then queen, mistress of the seas. Spain became a second rate or a third rate power a little later on.

And now, after such a wonderful record, a record that when the World War broke out seventeen years ago this summer, the one instrument of war that was ready and right on the spot was

the English navy, this thing has happened. These things do not have a good look. That matter of mutiny was just patched up. We have not heard of anybody being thrown in chains or prison.

WORD OF THE LORD

Well, now, in all this distress are we left without the word of the Lord? Has the Lord not provided a way out? I think He has. A hundred years ago last March, a revelation was given to the Prophet Joseph Smith. I shall read from Section forty-nine, 19th and 20th verses :

“For, behold, the beasts of the field and the fowls of the air, and that which cometh of the earth—” I wish you to get that in your minds: “That which cometh of the earth,” for when we come to think about it everything in the world that we have “cometh of the earth.” We have not had anything of a material nature handed down from any other planet. And so this revelation says:—“and that which cometh of the earth, is ordained for the use of man for food and for raiment, and that he might have in abundance.

“But it is not given that one man should possess that which is above another, wherefore the world lieth in sin.”

The revelation on the United Order had not yet been given. This revelation was given one hundred years ago last March, and has been in print for about one hundred years, and we have taken practically little note of it. We go on in the same old way. Of course, we do in some respects try to do a little more, I think, for our poor than many other people do. Some of us pay our tithes, and that tithing is administered for the good of the whole Church, every cent of it. We go on missions, our sons and daughters go, and they spend two or more years, I may say working as in the United Order, working without money and without price for the benefit and salvation of others. And everyone who works faithfully at his mission comes back testifying, as I testify regarding my own case, that never in all the experiences of life was there a happier time than the missionary time.

I have wondered if I would not be much happier, sleep better of nights, without trouble to a great extent, if I knew my family were provided for, just sufficient, not with riches, but sweet content, with enough. If that were the case why should I not give my whole time to the Church?

In the days of ancient Israel, in the time of Moses, we find that the land, which we now mortgage and buy and sell, could not be alienated from the family to which it belonged, those who were born on it, so to speak. It belonged not only to those who were alive, but to the unborn generations as well. This is the law of Moses that I will read from Leviticus, chapter twenty-five :

The land shall not be sold forever: for the land is mine; for ye are strangers and sojourners with me.

And in all the land of your possession ye shall grant a redemption for the land.

If thy brother be waxen poor, and hath sold away some of his possessions, and if any of his kin come to redeem it, then shall he redeem that which his brother sold.

And if the man have none to redeem it, and himself be able to redeem it;

Then let him count the years of the sale thereof, and restore the overplus unto the man to whom he sold it; that he may return unto his possession.

But if he be not able to restore it to him, then that which is sold shall remain in the hand of him that hath bought it until the year of jubilee; and in the jubilee it shall go out, and he shall return unto his possession.

EQUALITY OF LABOURERS

That was the law in olden times. People could not be dispossessed of their land. They did allow it to be sold, it seems, but there was a cloud on the title—it would revert back to the original possessor. And the Lord in the revelation that I have read, given over a hundred years ago, states that it is not given that one man should possess that which is above another. I do not think that means that every man should have the same quantity of ground allotted to him. Every man shall be appointed to labour, just as our missionaries are now appointed to labour. The Presidency appoint presidents of missions, select the best men they can find who are qualified and who are willing and obedient, that is to say, obedient to righteous law, to take charge here and there. And so it would be if we had great extensive operations. Every man could be called to work and do that which he is most fitted to do, and he could do it, and the proceeds, the surplus, should remain with the Church, not the individual.

I know that some will say, Well, that destroys initiative. Nothing of the kind. I was on a mission in the Liverpool Office for two years on my last mission and I laboured with William Budge and John Nicholson, two outstanding men. I laboured under their direction. They had great initiative. They were men of ability and capacity far more than I because I was younger, only twenty-eight years of age, while they had had much experience. In their minds they were planning and praying to know how to extend this work, in this direction and in the other. They were full of initiative, and yet I got just as much as they got. They got their board and clothes, what clothes were necessary, and I got the same. It was not given to them to possess that which was above me, and all were happy. We worked together and were like a happy family. It has been done, and with the tithing, as I say, and our fast offerings, expended for the benefit of the whole Church, we are ten per cent. in the United Order. We should pay our tithes. Why could we

not be twenty per cent., forty per cent., or all? Why could not I, I say again, if my family were cared for, work continually, helping for the benefit of others?

Here is something more that was given to us January 2nd, 1831, (Doctrine and Covenants, Section thirty-eight):

And let every man esteem his brother as himself.

That is pretty hard, I suppose, but there it is and it has been there for over one hundred years :

And practice virtue and holiness before me.

And again I say unto you, let every man esteem his brother as himself.

For what man among you having twelve sons, and is no respecter of them, and they serve him obediently, and he saith unto the one: Be thou clothed in robes and sit thou here; and to the other: Be thou clothed in rags and sit thou there—and looketh upon his sons and saith I am just?

Behold, this I have given unto you as a parable, and it is even as I am. I say unto you, be one; and If ye are not one ye are not mine.

THE LORD'S JUST DUES

I do not know, I have not the wisdom to understand how we can take people who are still so selfish that they cannot part with ten per cent., and make them so that they will part with all, being assured that they will share equally with all. We ought not to ask anything better than that, if we have assurance of that. What justice would there be in our asking for more than that? And that could be done? Just how to do it and when it will be done I do not know, but I do believe this: that for many years past, for all the years past, I may say—I do not believe that while times were prosperous it would have been possible to organize the saints into the United Order. If we did accept it, if we did go ahead and become powerful and great and rich, I am sure it would be taken that we were a menace to the country, too powerful, too rich, too much of oneness.

And if ye are not one ye are not mine.

Well, then, we were not His up to that point, and up to this point. But now, things are coming about so that we ask, What are we to do? We are waiting until things mend. How can they do so unless the farmers and working people get money to spend? If we go on in the old way, if we go on producing just as we have produced in mass production, and if our labour-saving machinery that has been invented for the blessing of mankind, and which should shorten the hours of the labourer, goes on producing and producing just as it has in the past two or three years, we will be flooded again and will be in the same old condition. I do not see any other outcome, even if times change so that we can go on a little way with the hire and salary method,

and begging for a job to work. In the phraseology of the streets, we are right up against it. We really do not know what to do.

EVERY MAN A STEWARD

I have only time to quote from another revelation that the Lord has given on this same subject. (Section eighty-two of the Doctrine and Covenants.) This was given in April, 1832—one hundred years ago next April:

For Zion must increase in beauty, and in holiness; her borders must be enlarged; her stakes must be strengthened; yea, verily I say unto you, Zion must arise and put on her beautiful garments.

Therefore, I give unto you this commandment, that ye bind yourselves by this covenant, and it shall be done according to the laws of the Lord.

Behold, here is wisdom also in me for your good.

And you are to be equal, or in other words, you are to have equal claims on the properties, for the benefit of managing the concerns of your stewardships, every man according to his wants and his needs, inasmuch as his wants are just—

And all this for the benefit of the Church of the Living God, that every man may improve upon his talent, that every man may gain other talents, yea, even an hundred fold, to be cast into the Lord's storehouse, to become the common property of the whole Church—

Every man seeking the interest of his neighbour, and doing all things with an eye single to the glory of God.

This order I have appointed to be an everlasting order unto you, and unto your successors, inasmuch as you sin not.

The Lord has provided a way out. People all over the world are groping for a way out. I do not know anything that quite equals this that was given a hundred years ago for the benefit of this Church, and the revelations tell us that the Center Stake of Zion cannot be built upon any other principle.

I see that my time has expired. The Lord bless you, my brethren and sisters, you faithful workers in the cause of Christ. O, how my heart and soul go out to you. You are the salt of the earth. The Church depends upon you. God bless you. Amen.—Address delivered at the One Hundred and Second Semi-annual Conference, held in the Tabernacle, Salt Lake City, Utah, U. S. A., Sunday, October 4th, 1931.

OUR religion, in common with everything of which God is the Author, is a system of law and order. He has instituted laws and ordinances for the government and benefit of the children of men, to see if they would obey them and prove themselves worthy of eternal life by the law of the celestial worlds. This Holy Priesthood that we talk about is a perfect system of government. By obedience to these laws we expect to enter the celestial kingdom and to be exalted.—BRIGHAM YOUNG.

ABRAHAM'S THREE VISITORS

SIDNEY B. SPERRY

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FOR many years certain Elders of the Church have persisted in using the eighteenth chapter of Genesis as a proof that our Father in Heaven is a Being of flesh and bones with attributes very similar to those of ordinary men. These good brethren call attention to verses one to eight where it specifically seems to imply that the Lord as a member of a party of three eats flesh and curds and drinks milk in the same fashion as would a native of Palestine. What could be better proof, they reason, that the God of Heaven has a material body similar to our own if He comes to earth and eats as an ordinary man does? This reasoning, with particular respect to the passage cited above, has found its way, unfortunately, into our Church literature and we still hear sermons where it is pressed into use. In spite of the warning of certain of the Church authorities, notably Elder James E. Talmage, many of our brethren seem to think the Scripture in question is very suitable to illustrate doctrinal discussions involving the personality, materiality, and bodily form of God. The writer of this article cannot too strongly condemn the use of the Scripture in question for this purpose. For reasons given below our brethren ought to refrain from such use.

The immediate difficulties in our problem start with Genesis 17 and concern the title given to Deity. In verses one of this chapter the Hebrew text says: "The Lord (Jehovah) appeared to Abraham, and said to him, I am *God Almighty* (El-Shaddai). In verse three we have the following: "And Abram fell upon his face: and *God* (Elohim) spoke with him," etc. Throughout the rest of the chapter the term *God* (Elohim) is used. Now who really appeared to Abram? Was it the pre-existent Christ, Jehovah, or was it the great Elohim, the presiding authority in the heavens? How many of our brethren are in a position to answer this question? We venture the assumption that but few, if any, with the available facts at hand can answer the question satisfactorily. The difficulty in this chapter ought to give us warning of the difficulty in the chapter under special consideration, namely, Genesis 18. Yet many assume that the story in chapter eighteen is but a continuation of that in chapter seventeen. Hence they hastily go on to say that it was *God* (presumably they mean Elohim) who ate in Abraham's presence. But what are the facts? The Hebrew text of Genesis 18: 1, says: "The *Lord* (Jehovah) appeared unto him by the terebinth of Mamre, while he was sitting at the doorway of his tent in the heat of the day!" Throughout the rest of the chapter the same term, *Lord*, is used. Surely this chapter is not a continuation of chapter seventeen.

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THURSDAY, DECEMBER 3, 1931

EDITORIAL

HE DID ALL HE COULD

HUBERT HUYSECOM, ripe in years, was lying seriously ill. He had heard that we were in Liege, and had sent word to ask us to visit and bless him.

We stood around his couch—President and Sister Woolf of the French Mission, President Kooyman of the Netherlands Mission, President R. A. Goodwin of the Liege District and I—and attempted to distract him from the sharp pain of his malady by talking about the many happy events of his life.

He was born of a Belgian father and a Flemish mother. Education was denied him. Early in life he had to work in the coal mines for a meager living. However, nature had endowed him well, in mind and body. Responsibility was given him, and modest promotion came to him. There was a spiritual unrest within him, an urge to find the truth concerning life on earth and in the hereafter. He became associated with a Protestant group—a courageous step in his strongly Catholic country—and soon became prominent among his associates.

Then, more than a quarter of a century ago, when he was more than fifty years of age, the Gospel found him. A member of the Church, a faithful sister, first spoke to him about it; he became interested; soon the light broke in upon him. He had found the truth! When he entered the Church, his old friends and associates turned their backs upon him. Huysecom had gone mad! But, he did not flinch nor waver. He had found the truth!

From that day on, the Gospel became his great interest. He assisted the little branch in Liege, ever ready to obey the calls made upon him. His spare time was spent in bearing witness of the restoration of the Gospel to those who had not yet heard it. He sought out truth-seekers; he tracted, conversed and prayed. He became an eager proselyter and an earnest labourer in the Church. To qualify himself more perfectly, he learned the arts of reading and writing, which had been denied him in his youth. The spirit of the Gospel of progression was upon him.

Then came the great war. The first shots were fired in Liege. The gallant defense by the forts of Liege determined, as is well known, the course of the war. The missionaries stayed on through the first bombardment, then were withdrawn. Brother Huysecom, then a Teacher, but young in the Church, with the

assistance of two other brethren, Deacons, and also young in the Church, took charge of the little branch. Every member was watched over, was accounted for.

Armies flowed back and forth over the city. The daily hiss of shell and shot was the song of the awful, senseless war. The dead and wounded were dreadful witnesses of bloody battle. Meanwhile, Brother Huysecom brooded over the flock of members with the care of a parent. Once, when food supplies were short, he slaughtered a cow, obtained probably under the law of warfare, hid the carcass, and distributed the meat as needed among his brethren and sisters. The meat was doubly sweet in these days of near famine.

At last the war ended. The four years had seemed an eternity to the city which had been under constant military discipline. Some time later, the missionaries who came again to Liege, found the branch in sound condition, and the members attending to their duties. Brother Huysecom, with deep relief, surrendered his charge, and accounted for his stewardship. During the war, perhaps no branch in Europe was better held together or more carefully looked after. He returned to his branch work, his tracting, his preaching—all of which he continued, in spite of his advanced age, until a few weeks ago.

All this we talked about around the bedside of the suffering man. I told him how much the Church appreciated his efforts during the dark years of the war. "Oh," he answered, "it was not much; I did all I could, but it was not much."

"I did all I could." The words thrilled us! It was as if an electrical charge had been let loose! To do all one can: Is not that the beginning and end of the acceptable life? No man can do more. The human form of our dear brother, shaken with mortal illness, enclosed a spirit who had trod the way to perfection.

If we all did all we could, for truth and love, how our dark world would blaze with joy. Peace would replace war; and all would have plenty. Can we not try to do all we can in every righteous enterprise?

When we laid our hands on Brother Huysecom's head to bless him, we felt that high honour had come to us; for were we not in the presence of a king—a true king?

If this were said to Brother Huysecom, he would answer, "Tut, tut; it was so little; it was nothing; I only did all I could."—W.

IMPENDING CHANGES

IT IS announced by the First Presidency that Elder James H. Douglas of Ogden, Utah, will in the near future succeed Elder A. William Lund as president of the British Mission. Elder Douglas is a prominent business man, who has always been active in Church affairs. At present he is the president of the High Priests'

Quorum of Mt. Ogden Stake. Mrs. Rintha Pratt Douglas, who will accompany her husband to the British Isles, is a daughter of the late Apostle Orson Pratt, a pioneer missionary to England, and a notable defender of the Gospel. Sister Douglas has also had wide experience in the Relief Society and other Church organizations. The British saints, knowing the necessary changes in missionary life, as they part with Brother and Sister Lund, will welcome Brother and Sister Douglas to these shores. Fuller references to the incoming and outgoing British Mission presidency will appear later.

Elder Gustave W. Forsberg, of Salt Lake City, has been appointed President of the Swedish Mission to succeed Elder G. N. Hulterstrom. Elder Forsberg, also a prominent business man, and a member of the High Council of Ensign Stake, comes to the Swedish Mission after many years of activity in Church work. He and his wife, experienced in Church activities, will continue with success the work so well done by Brother and Sister Hulterstrom during the last four years.—W.

ABRAHAM'S THREE VISITORS

(Concluded from page 791)

It is the belief of the writer that most of the faithful Elders of the Church regard Jehovah as being the pre-existent Christ. Certainly, then, He did not as a spirit partake of the food of ordinary man! But if it still be insisted that Deity did partake of food the burden of proof lies upon the one making such assertion. The text does not say *Elohim*, whom the Latter-day Saints regard as the God we worship, the Father of our Lord. Let us scan the text a little more closely. In verse two we have: "Raising his eyes, he saw three men standing near him: and when he saw them, he ran to meet them from the tent door, and bowed himself to the earth." To the writer the transition from the first verse to that of the second seems peculiar, to say the least. The impression given is that the first verse is out of place—or that it is a preliminary statement put by some ancient scribe as the heading to a chapter. The latter occurs very often in the Syriac version of the Scriptures. But the question may be rightfully asked: If the Lord did not partake of food as the Scripture seems to imply, who were the three men spoken of in the chapter as having been entertained by Abraham? In the opinion of the writer the three men spoken of were *mortal men*, and not the Lord and two angels. Our reasons for this may now be given.

The King James version, verse three, reads: "And said, My Lord, if now I have found favour in thy sight, pass not away, I pray thee, from thy servant." The term, My Lord, is given with capital letters and many assume that Abraham was addressing

Deity. What is to prevent us writing this as, my lord, and assume Abraham was addressing ordinary men? The Hebrew of verse two favours such an interpretation. Abraham saw three *men* (Heb. *enashim*) standing by him. The Hebrew word refers to common, virile men. The Greek, Syriac and Latin versions have practically the same equivalents. It is interesting to note that in the Samaritan version instead of the term "my lord" we find the plural "my lords" as is proved by the use of plural suffixes on words that follow in the sentence. Surely no one would assume that all three men were of the Godhead.

In the Inspired Revision of the Bible the Prophet Joseph Smith gives the rendering "my brethren" and the rest of the verse agrees with the Samaritan version with the exception of the suffix of the last word which has the singular "thy servant" (so the Hebrew) instead of "your servant." Furthermore, the Prophet's rendering "my brethren" is a real possibility as any Hebrew scholar can see. The Hebrew for "my lords" looks very much like the Hebrew for "my brethren." It would take but a slight error on the part of a scribe to write down "my lords," as the Samaritan has it, instead of what may have been the original "my brethren." The Prophet's version in this respect is quite remarkable.

Furthermore, the Prophet has an "angel" question Abraham as to Sarah's behaviour instead of the Lord as in the common version. (See verses 13 and 14.) In verse twenty-two the Prophet tells us that the "angels" were holy men. The Hebrew word for angels can throughout be just as well translated as "messengers." May we not, therefore, assume with a great degree of probability that Abraham's visitors were holy men holding the Priesthood who were sent under the Lord's direction to speak with him and to bring about the destruction of Sodom and Gomorrah? If we assume that they were mortal men most of our difficulties vanish. In the light of what has been said we deem it unnecessary to quote statements from learned men showing the difficulties inherent in Gen. 17, 18 and 19. Learned men realize the difficulties of these chapters and for that reason, if no other, Elders of the Church ought to be careful in their use of them.

(Editorial note: Dr. James E. Talmage was kind enough to give the foregoing article from Elder Sperry to the *Era*. He appends the following:)

Elder Sidney B. Sperry, author of the article *Abraham's Three Visitors*, has specialized in the ancient Biblical languages. At my suggestion he made a comparative study in the early text of the chapters under consideration, and his results are to be commended.

It should be remembered that throughout the King James Version of the Old Testament, the word Lord, printed in capitals, is the equivalent of the Hebrew *Yahveh*, or, as in English, *Jehovah*.

The Scriptures show conclusively that Jehovah is Jesus Christ. (See *Jesus the Christ*, chapter 4.)

In Genesis 18:1, the title Lord, so printed, means *Jehovah*; but in verse 3, in the salutation *My Lord*, the word Lord is not capitalized, except, of course, as to the initial. That expression is not the equivalent of the Lord or *Jehovah*, but is an ordinary title of courtesy and honour, such as could have been applied to any worthy man, especially to one in authority.

In the eighteenth chapter of Genesis we have the record of Abraham's communion with the Lord, and also that of the Patriarch's human visitors; but these accounts are not given as distinctly separate narratives. Verse sixteen tells of the departure of the men, accompanied by Abraham. The distinction between these men and the Lord appears in verse twenty-two: "And the men turned their faces from thence, and went toward Sodom: but Abraham stood yet before the Lord."

Who then were Abraham's three visitors at his encampment? They are not designated by name, but it is apparent that they were messengers sent by the Lord. I venture to express an opinion—an inference only for which I am personally and alone responsible—that the probabilities point to the great High Priest, Melchizedek, and two associates who may have stood to him in the capacity of counselors.—James E. Talmage.—(Published in the *Improvement Era*, Volume 34, August, 1931.)

JOANNE'S BOXES—TITHING FOR CHILDREN

A MESSAGE FROM GRANDMA

(THE following letter was written to a small child in Utah. The lesson taught is so valuable that it is given here as a hint for parents and children.—EDITOR.)

Liverpool, England
October 10th, 1931.

MY DARLING JOANNE,

Three years ago to-day you were born into this beautiful and interesting world. Grandpa, Aunt Dorie, and I have been talking of you and of our love for you. Grandma is sending you a big birthday hug and kiss this morning; also a little "surprise:" Ten pennies! And I am suggesting how you may use them.

Ask Mother if you may please have three little boxes all your own. The first and most important one is to be your "Tithing Box." Mother will tell you all about tithing and how even little girls may help the Lord's work on earth. His Church is here for the blessing and welfare of all His children. Your next most important box is to be marked "Savings," for no wise little girl

(or grown-up either) ever spends all her money; she always plans so that a little is put away to spend later when it is needed to buy something she may want very much and for which Mother may not have enough money. You may want to have a little broom, or some day you may even want a little bicycle; but you must help get it. Then it will be your very own for you have helped to pay for it—See? Your next important box is to be labeled “For the Poor;” for you and all kind-hearted people must help feed the hungry this hard winter. Those who have enough should always spare a little to help feed and clothe those who, through no fault of theirs, are cold and hungry.

Now, may I suggest that you place one penny in your Tithing Box, one or more in your Savings Box and one in your Poor Box. Then if you wish you may give Brother John one penny. How many pennies have you left? Count them.

Now you have all these pennies for yourself—to buy anything you may want; but tell Mother what you would like, and ask her to help you decide what is best.

Sometime write and tell Grandma about your three boxes; and tell me how much you can get in each by Christmas. Next year when you have learned how to save, you may have a Christmas Box too—for saving money with which to buy or make Mother and Brother and Baby Sister a Christmas present with your own money that you have saved yourself. Won't that be fun?

When you have ten pennies in your Tithing Box, I suggest that Mother take you to your Bishop to begin your tithing account with your Heavenly Father for the use of His Church of which your family are members. Then, when you have saved one dollar, I suggest you deposit it in the Bank and get your own little savings book.

I hope that John, too, may have these three boxes, and that you will both keep them all safely, and for their own special purpose, and use them so until you are both grown up. If you will do this with your money, you will become thrifty and very happy. Some day you will be independent (get Mother to explain that big word) if you learn how to *save* and to *spend* your money wisely. But above all, you must merit the blessing of our Heavenly Father throughout your life, and when you have always given one penny out of ten for His Church and have been a good girl, you may rightly claim this great reward.

I send you my love and all the kisses you want.

From

GRANDMA WIDTSOE

“BEHOLD, now it is called to-day until the coming of the Son of Man, and verily it is a day of sacrifice, and a day for the tithing of my people; for he that is tithed shall not be burned at his coming.”—DOCTRINE AND COVENANTS, SEC. 64: 23.

GREEN AND GOLD BALL

AN "All-auxiliary Contest" of the Northern Section of the Liverpool District was held Saturday, November 14th, in the Blackburn Branch meeting room. Each of the five branches participated enthusiastically in most of the contest items. A keen spirit of competition and sportsmanship was appropriately manifested as the participants gracefully displayed their talents in music, drama, oral expression and art. During an intermission, lunch was served to more than one hundred people. Time would not permit the completion of all contests, therefore, no decision was made as to the winning branch.



GREEN AND GOLD BALL, NORTHERN SECTION, LIVERPOOL DISTRICT

A Gold and Green Ball, held in the Popular Cafe, followed immediately after the contest, and proved to be a proper climax to the day's entertainment. Many novelty attractions, carnival hats, balloons, horns and pop-corn balls added colour and glee to the dance. A king and queen of the ball were selected by vote, and presented with lovely prizes. Two dancing exhibitions were given during the evening. The hall was appropriately decorated with colours of gold and green. One hundred and eighty saints and their friends partook of the social festivities.—PAUL B. LARSEN.

BIRMINGHAM DISTRICT CONFERENCE

THE three sessions of the Birmingham District Conference, held November 8th, in the Handsworth Chapel, Birmingham, were well attended, and a wonderful spirit was enjoyed throughout the conference.

The Priesthood and Relief Society groups separated and received their respective instructions after the preliminary exercises of the morning session. In the Priesthood division, there were seven ordinations and advancements in the Priesthood. President A. William Lund gave valuable advice regarding the proper use of the Priesthood, and exhorted every Priesthood holder to learn his duties and then magnify his calling. Patriarch James H. Wallis counseled the brethren to fortify themselves against their weaknesses, that the evil one could have no power over them. Sister Josephine B. Lund and Sister Elizabeth T. Wallis gave vital instructions to the sisters.

The members were impressed to seek out the genealogies of their ancestors, after having seen the pageant on "Salvation for the Dead," which was so effectively given at the afternoon session.

At the evening services, President Lund spoke on "Exclusiveness of the Gospel," and "Repentance for the Kingdom of the Lord is at hand." Patriarch Wallis admonished the people to strengthen their faith by good works, that the conditions and influences of the world should have no power over them. Soul-inspiring solos were rendered by Sister Muriel Hunter and Elder Hillman C. Snell.

Patriarch Wallis gave forty-nine Patriarchal blessings to worthy saints of the District, there being eighty who applied for blessings. The remaining thirty-one will be given blessings at a future time.

The following mission authorities and missionaries were present: President and Sister A. William Lund, and William Kenneth, Gwendolyn, Ruth and George Lund, Elders Rulon T. Jeffs, Stephen S. Moore and Perry L. Watkins, of the British Mission Office; Patriarch and Sister James H. Wallis, of the European Mission; District President Orrin W. Astle, and Elders Alma B. Knapp, O. Sherwin Webb, Hillman C. Snell, Clyde B. Crow, Robert J. Smith, W. Lamar Phillips, Howard S. Widdison, Glen F. Oliver and Louis W. Meadows, all of the Birmingham District; Elder Percy L. Matthews, London District; President Harold E. Dean and Elder Rex A. Meeks, Bristol District; Elders Elwood A. Gee and Noel T. Stoddard, Leeds District, and Elder Wayne H. Nielson, Liverpool District.

ELDER ALMA B. KNAPP, District Clerk.

FROM THE MISSION FIELD

Releases and Departures: The following missionaries have been honourably released from their labours in the British Mission and have departed for their homes in America: LeRoy W. Duncan, Norwich and Scottish Districts, released on October 18th, Willard M. Yates, Manchester and Bristol Districts, released on November 9th, sailed from

Cherbourg and Southampton respectively, on November 12th, aboard the *President Harding*; J. Blaine Freestone, Liverpool, Hull and London Districts, and Wayne H. Nielson, Newcastle and Liverpool Districts, released on November 9th, sailed from Cherbourg on November 17th, aboard the *Leviathan*.

Transfers: The following missionaries were transferred from and to the districts specified on October 29th: Elder Clifford L. Ashton, Liverpool to London; Elder Royal H. Jensen, Ulster to London; Elder LaDell M. Larson, London to Liverpool. On November 6th, the following were transferred to the specified districts: Elder Bert W. Bellamy, Bristol to Nottingham; Elder Moroni H. Brown, Nottingham to Liverpool; Elder James B. Beesley, Norwich to Sheffield; Elder Clarence A. England, Newcastle to Sheffield; Elder Leonard N. Giles, Welsh to Hull; Elder Richard G. Johnson, Newcastle to London; Elder Paul H. Morton, London to Nottingham; Elder Marion J. Olsen, Hull to Welsh; Elder John S. Russell, London to Scottish; Elder Willard C. Skousen, Sheffield to Norwich; Elder William K. Whatcott, Manchester to Newcastle, and Elder Howard F. Wood, Norwich to Ulster.

Branch Conference: Of the Bristol Branch, Bristol District, held on October 25th. The afternoon session was devoted to talks on the mission of the Saviour, given by the sisters. The evening's theme, "The Book of Mormon," was clearly developed by the local Priesthood holders and traveling Elders. District authorities present were: President Harold E. Dean and Elder Sidney G. Atkin.

THANKSGIVING

WE thank Thee, Lord, for all good things;
 For sister, and for brother;
 For life, for health; for food and friends;
 For father, and for mother.

Though now we offer special thanks
 For harvest safely treasured,
 The whole year long we raise our song
 Of praise and love unmeasured!

JANET TOOKE

BRITISH MISSION ADDRESS: A. WILLIAM LUND, PRESIDENT, 23 BOOTH STREET, HANDSWORTH, BIRMINGHAM

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EDITED, PRINTED AND PUBLISHED BY JOHN A. WIDTSOE, 295 EDGE LANE LIVERPOOL